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the heart of a huxter, and the million must be destined to wander, like Jews, over the earth, without the honour or happiness of a home. But it is contrary to the nature of things, and to human nature, that either capital or speculation should ever fix their choice upon a land where there was no political liberty, and of consequence, no personal security, where virtue, talent, and property had expatriated, where all the regular distinctions of rank in society had resolved into mob, or military; and where the compelling Power had drawn every thing of use, or ornament in the Country, to the central point of the Empire.

It has been said, and well said, that men become slaves from not knowing how to pronounce the monosyllable, No. Against this disastrous and most unrighteous measure, with my whole soul and strength do I utter it, NO—and if from ignorance, from pique, from apathy, from infatuation, or from corruption, my Countrymen become accessary to the destruction of their own liberties, and their Country's character, and do not reiterate, without ceasing, the same unqualified negative—then adieu to IRELAND—to the mercy and justice of God is she left, and to the hearts and hands of POSTERITY.

WILLIAM DRENNAN.

*Dublin, Marlborough-street,
Jan. 6, 1800.*

For the Belfast Monthly Magazine.

THE attention of our astronomical readers has been frequently called to the interesting publication entitled, "*Evening Amusements; or, the Beauties of the Heavens displayed; by William Friend, M.A.*;" and in order that they may be more fully acquainted with this author's sen-

timents and train of thinking, the following extracts from the conclusion of his little volume for 1813, are presented to their notice.

In addition to its relation to the subject more immediately treated on, it is curious and interesting to behold the efforts of a vigorous mind, driven out of the beaten track, and pursuing the bent of his genius, unfettered by system; thus affording important instruction in the science of the philosophy of the human mind. His concluding paragraph is more fully illustrated, when it is known, that William Friend lost his Fellowship at Cambridge on account of the freedom of his religious opinions, and his exertions to free those members of the Church of England, who conscientiously objected to the Thirty-nine Articles, from the necessity of subscribing to them in the English Universities.

ON looking back to the origin of this work, and the contents of this volume, I cannot but notice the effects of continued attention to a subject, when the mind is divested of prejudice. When I began this work, I viewed the Heavens, as I had been accustomed to consider them, according to the philosophy in which I was instructed, and which I had taught in the University of Cambridge. Some time had elapsed since I held the office of Tutor of a College, in which, had I continued to this time, it is not improbable, that, by going over and over again with my pupils the same principles, I might at this day have agreed with Newton, that some quantities are greater, and others less than nothing, and, with his disciples, that the world is held together by powers inherent in its minute particles. A great philosopher has recommended, that we should, at times, examine our opinions, trace them to their source,

explore the foundation on which they rest, how far they are our own, or the opinions of others. This is important advice; and circumstances have been favourable to me in following it; as I have gone over again, with the eyes of circumspection and matured experience, the ground which I trod in my youth; and an attachment to names has not prevented me from pursuing other paths than those prescribed by custom or authority.*

I was amused, by a conversation of some tutors of colleges, and masters of arts, not long ago, at Cambridge; in which my opinions were discussed, and my conclusions denied. I smiled to think, that had I remained in the same place, I might probably have joined in the same censure. The Ptolemaick was equally tenacious with the Newtonian school, of its own opinions; and Copernicus escaped its persecution, by ceasing to live, just as his book was published. We are now grown wiser. We may smile at each others opinions on systems of worlds, and Newton's nothings: but all must go through the ordeal of investigation; and there is no Inquisition to uphold the system of gravity. I was once not aware, that my studies would lead me to the conclusions which this volume contains. As they presented themselves to my mind, the reader has them; it is for him to use them as he pleases, provided he examines them with the same desire to come at truth, as the author entertained when he formed them. Should I live to accomplish my intended work, I may have to communicate many other things, occurring in the course of my observations, that do not coincide entirely with received opinions. Every day's experience

teaches us, that the wisest have every day something to learn; and they are to be pitied, whether individuals or nations, who are content to tread, over and over again, the same beaten ground; not considering, that to our lower philosophy may be applied what is so beautifully said on a more important subject, by our Holy teacher: "Aim at perfection, for your Father in Heaven is perfect."

For the Belfast Monthly Magazine.

THERE is, perhaps, no event in our lives of more importance, than the choice of that trade or profession by which we are to gain a livelihood; nor is there any duty a parent has to perform more arduous, than that of placing his son in a situation congenial to his taste and disposition.

If a boy is put to a business for which he has neither taste nor genius, it cannot be expected that he will attain proficiency. He has, as it were, to swim against the tide. Perseverance, seconded by a train of favourable circumstances, may procure him wealth, but it is next to impossible that he can rise to eminence. On the other hand, if a lad of genius is put to a servile or mean occupation, his spirit will be broken, and he will feel degraded in his own estimation. His mind, not being in conformity with his situation, will be often diverted from that steady attention which is essential to success.

A learned writer has justly remarked, that "many a man who makes an incorrect and unfortunate trader, would have been an ornament to a liberal profession; and the cause of his failure may be that very turn of mind which would have rais-

* Nullius addictus jurare in verba magistri.